

CHRISTIAN TELESCOPE.

VOL. 2.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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CHRISTIAN TELESCOPE.

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Rev. DAVID PICKERING, Editor.

FOR THE CHRISTIAN TELESCOPE.

No. 1.—*To the Editor of the "Christian Watchman."*
"And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?" Mark xii. 24.

SIR,—Very recently reading the above named paper, our attention was brought to the perusal of several essays, "On the future state of the righteous and of the wicked." When we commenced reading them, we were in hopes of finding something to add "to our knowledge, and tend to our christian edification." But we were very much disappointed when we had perused them through—and we may say, "cut them down, why cumber they the ground?" In them, dear Sir, there is enough based wholly on "mere assumption," and the writer's arguments come as near proving nothing, and upon the whole amount to nothing, as any thing of the kind can do. It ever has been the case, and perhaps will continue so for ages to come, that the fair and true interpretation of the scriptures has been rejected by the popular party. People in vindicating human creeds, are too apt to make the Bible conform to them, instead of making creeds agreeable to the Bible—and the doctrine of *eternal misery*, is one among many others, of an erroneous character, which seems to share the support of many, without the least evidence from the Bible of its truth. If this doctrine be true, why do not its believers bring us right "to the law and the testimony," and point out to us by some irrefragable arguments, that, the scriptures do absolutely and positively contain such a sentiment? but, this is never done. We are assured, and have seen it strikingly verified, that, we "gain fresh strength by fresh opposition"—"for as concerning this sect," *universalism*, "that every where it is spoken against." Acts xxviii. 22.

It is true, sir, that the writer of these essays has attempted something in vindication of his opinion from divine revelation—but when we come to examine *critically*, his illustrations of the different portions of it in regard to his subject, we find them very deficient in proving his propositions. He writes as though *mere* words, according to Heathenish definitions, were *proof*, without giving their true meaning, i. e. not according to what they originally signified, but in accordance to ideas which have been attached to words and phrases, without any regard to the subject in connexion. It ought to be the main point of every writer, in commenting upon scripture, to find out the *true original* meaning of important words, such as *sheol*, *hades*, *gehenna* and *tartarus*, all which

are rendered *hell*, generally, but not always, in our common version; if he do not, he will always be sure to miss the mark to which he may be aiming at. For a critical, true, just and unanswerable "Inquiry" upon the above original words, we refer our readers to Rev. Walter Balfour's work, for further information on this subject. We are willing to recommend this work and fear not any "critic's ordeal" to overthrow his principal arguments. Any intelligent and attentive reader will, in perusing the essays in question, easily see the adaptation and force of the above remarks. We shall now take a few extracts from them, and avail ourselves of the opportunity and make some brief observations on each.

Your writer, sir, says—"God has in *mercy* revealed the future state." This is very true, dear sir, but how does it agree with the ideas of future *eternal misery*? Not at all. His sentiments make the Supreme Being as much a "*God of misery*," and more so, than *one of mercy*. It is inexpressibly strange how some pretended theologians will reason about *God's mercy*, and yet, be represented by *such* as full of hatred, malignity, and possessing every trait of *vengeance* that can be imagined. These two opposite dispositions, *mercy* and *misery*, do not dwell in the *HOLY ONE*! We consider God to be *infinite* in all his attributes, and they all harmonize together in the government of the moral world!—It is no just nor true *criterion* to judge of God's government, by human laws and governments which are only made by *finite* and *very fallible* men at the best. This comparison we often heard made, but it is a very *imbecile* one, and lighter than *vanity*. The scriptures declare that "*God is love*"—"and his tender *mercies* are over *all* his works." St. John says, chap. iii. 16, 17.—"For God so loved the world," *kosmon*, the *universe*, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world, *kosmon*, to condemn the world, *kosmon*: but that the world, *kosmon*, through him might be saved." It is declared in I John iv. 18, 18, 19. "And we have seen and do testify, that the Father sent the Son to be the *Saviour* of the world," *soter ton kosmon*, and not the *destroyer* of it, as the original plainly proves.—"There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him, because he *first loved us*." It is undeniable and no one is able to *thwart* the truth, that, God's love is unparalleled, his goodness unbounded, his power unlimited, his justice inviolable, his wisdom uncontrollable, his understanding infinite, and his mercy endureth for ever! and we may add, that it is declared, that God is a *UNIVERSAL REDEEMER* of the *whole human race*.—"*The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.*" Isa. lii. 10.—"Every, *pasa*, valley shall be

filled, and every, *pas*, mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all, *pasa*, flesh shall see the salvation of God." St. Luke iii. 5, 6. How can *eternal misery* be true, when the above words of God shall be fulfilled?

Again it is stated, "The redemption of Christ fully restores the ruins of the first Adam." This, sir, is also very true—but how does it accord with the doctrine of *eternal misery*? How much short does this writer come of plainly and positively advocating universal salvation by this statement? What can be more explicit to the point, than his own words, viz "The redemption of Christ *fully* restores the ruins of the first Adam." Any thing being "*fully restored*," i. e. "the ruins of the first Adam," comprehends nothing short of the *whole world*. As *all* mankind are sinners without exception, and in this sense consists "the ruins of the first Adam," and if Christ has *fully restored* "these ruins," then of course "*all* must come to the knowledge of the truth and be saved." Your writer amply agrees with the scripture testimony in the sentence under consideration, but at the same time in other respects, he contradicts and condemns himself. The following passages are in complete unison with his ideas—See Rom. v. 12, 18, 19.—"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon *all men*, for that *all* have sinned: Therefore, as by the offence of *one*, judgment came upon *all men* to condemnation; even so, by the righteousness of *one* the free gift came upon *all men*, unto justification of life. For as by one man's disobedience *many* were made sinners, so by the obedience of one, shall *many* be made righteous." The word *many*, in the last verse, *oi polloi*, in the Greek, signifies, according to Parkhurst, "*the multitude, or whole bulk of mankind*," and Butterworth states, that it means "*all mankind*," and Butterworth states, that it means "*all mankind*," in which text *oi polloi* are plainly equivalent to *pantas a nthropous, all men*, in verse 12, 18, of the same chapter, compared with St. Matt. xxvi. 28. I Cor. x. 17. Another text we find to our purpose is in I Cor. xv. 22. "For as in Adam, *all* die, even so in Christ shall *all* be made alive." This verse, undeniably, proves your writer correct. The *very same* who *die* or are made *sinners* like Adam, are made *alive* in Christ. The word *all* is to be understood in as extensive a sense in one case as the other—it is *unlimited* in both places of this verse. We would notice, sir, one thing in honor of those gentlemen just named, for their candor, impartiality, and good sense in regard to the cause of truth, that, they were not Universalists, but reasoned and explained the scriptures in numerous places as though they were, and rendered themselves inconsistent by it—for they are very consistent and rational and make fair scriptural statements in one sentence, and wholly contradict them in another, as your writer has done. As Parkhurst and Butterworth have told the

truth in explaining these texts, though diametrically opposed to their pretended belief, yet, we esteem the knowledge from them, so far as they are confined to the real and unvarnished truth, to be as valuable, as if it come from any other source. But when we find that Calvinistic theologians, whether ancient or modern, do actually fail in rendering the Bible a consistent book on their plan of interpretation, one thing set in direct opposition to another, then, it reminds us how appropriate the words of Jesus apply, which were spoken to the Sadducees—“Ye do err, not knowing the scriptures, nor the power of God.”

Very affectionately your friend.

R. C****.

Middleboro, April 18, 1826.

ERRORS CORRECTED.

Were it not for the undue importance which is attached to what are denominated *death-bed confessions*, by the minions of party sectarianism and the abettors of modern creeds, I should not have thought it expedient to trouble the publick with any remarks upon a report which has gone into current circulation, with an evident design to excite the fears of the timid and credulous, and to strengthen a cause which needs more evidence for its support than can be conveniently derived from reason and the voice of inspiration. But since our opposers think it necessary to resort to such measures, we are under obligations to meet them upon the field of their own choice, and defend “the faith once delivered to the saints,” with the weapons of honest truth. I allude to a story which has been circulated with uncommon industry concerning the last few days of Mr. JOSEPH FIELD, who departed this life the 25th instant, and who had been for many years and was at his death a member of Rev. Mr. Wilson’s church, and a professed believer in the final restoration of all mankind.

Some days previous to his death, it was reported by a few of his relatives and friends that he had renounced his faith, and was in great distress of mind. Rev. Mr. Wilson called to see him, and rallied him upon the subject of universalism, and as is his general practice, used some uncharitable or hard expressions. Being informed of these movements, I called on Mr. Field, and after some conversation concerning his complaint, and the unpromising prospect of recovery, I opened to him the subject of the rumour that had gone abroad, and the use which the enemies of our faith were making of the same: And also asked him if these reports were true. He informed me that he had not given up the faith of the final restoration of all men, and that he had never expressed or implied, either directly or indirectly, to any person, that his views in that respect had undergone the least change. He informed me that Mr. Wilson had been to see him, and had used some hard expressions against the Universalists, which he was very sorry to hear; and that he (Mr. Field,) changed the conversation as soon as he could. Rev. Mr. Wilson did not visit him afterwards.

On the evening of the 25th, which was the day Mr. F. died, I attended the lecture at the vestry of Mr. Wilson’s Meeting-house. Previous to commencing the publick service, he announced to the con-

gregation the death of Mr. Field, related the circumstance of his visit, much as Mr. Field had represented the conversation to me, and added some opprobrious epithets to the Universalist faith, though he has never manifested a willingness to enter upon any fair discussion of the subject.

Mr. Wilson stated to the congregation that he found Mr. Field was greatly shaken in his Universal faith, and that he (Mr. Field,) was convinced that it would not do to rest upon in a trying hour. Now, as Mr. Field denied giving him any such intimations, the publick are left to decide for themselves how far this story is entitled to their confidence.

Mr. Wilson also stated that a relative of Mr. F.’s informed him that Mr. F. was in great distress of mind concerning his future state, for several days previous to his death. All this was done with the most apparent design to impress the congregation with the belief that Mr. Field had given up the faith of Universal restoration.

The next morning, 26th instant, I called to see the family, and after some conversation by way of condolence, I inquired of Mrs. Field, in presence of several of the family and friends, what the state of her husband’s mind was from the time I visited him, till his death. She informed me that he remained the same, that he died very easy and appeared to be reconciled to the will of God. She farther informed me that he told her in the forenoon of the day he died, that no change had taken place in his views.

The story of his renouncing his faith, I understand, is industriously circulated, and has become a favorite theme of *conference meetings*. It shows, however, how little dependence our opposers place on the scriptures for the advancement of their cause, and how much they depend upon vague reports of *reconciliations* to keep their system alive.

This famous report has doubtless all grown out of the following circumstance. Mr. Field was a believer in *future rewards and punishments*, though he believed them limited both in degree and duration: And it is doubtless true that he was exercised with fears that he might suffer for a time in the future state. Nothing, however, appears from the statement of the authors of these reports, that I have been able to learn, which affords the least evidence of any change in his belief, during his sickness, or that authorizes the conclusion that he gave any countenance or credit to the doctrine of endless misery.

This unvarnished statement of facts is submitted to the publick with the hope that it may check the spirit of exaggeration, which is become but too prevalent for the respectability of the christian profession.

DAVID PICKERING.

Providence, R. I. May 29th, 1826.

FOR THE CHRISTIAN TELESCOPE.

THANKSGIVING.

“O satisfy us early with thy mercy, that we may rejoice and be glad all our days.” Psalm xc. 14.

There are few, probably none of the human race who are really believers in divine revelation, who can sit down and read the Psalms of David, without being sensible that their hearts have been touched,

so as to break forth in thanksgiving and gratitude to God, for blessings and mercies unnumbered which flow from his hand. In reading some of the Psalms of this sweet singer in Israel, recently, I was forcibly struck with the passage which heads this article, and it being on the anniversary of the destruction of the Universalist Chapel by fire, I was led into a train of thought on the growth of the kingdom of Christ within a few years in this town, and the consequent subversion of anti-christian sentiments and feelings; I thought I could say, verily the Lord hath satisfied us early with his mercy. Those of us who can look back for the short term of five years; since when a society of believers in the ultimate purity and consequent happiness of the whole human race was formed in this town, and compare that time with the present, they will be enabled to say the Lord hath been with us; we have indeed been held up by the right hand of his power; he hath made darkness light before us and crooked things strait. Should I say that in the two or three first years of our being formed into a society, and later even than that, it was said our motives was hostile to the religion of Jesus; that we supported all manner of iniquity; that we were deceiving the simple and unwary; that we taught the people there was no punishment for sin, &c. &c. it would be rehearsing only what we were actually charged with, by those who opposed the doctrine of Universal grace. Many things which were said by those who professed to be the disciples of the meek and lowly Saviour, in those by-gone days might here be brought into view; however, all I feel disposed to say at this time is, “Father forgive them;” they are thy children; but I would also say, reward them according to the cleanness of their hands, and turn unto them a pure language; teach them above all, thy loving kindness and thy tender mercy, lead them into green pastures by the side of still waters. We as a society have certainly been afflicted in the destruction of our Chapel by fire, besides the common evils to which the divine Being hath made us heirs. Some few rejoiced at its destruction; and think you, dear reader, that such as did, gave indubitable evidence that they were the disciples of Jesus? With the Psalmist we would say, “make us glad according to the days wherein thou hast afflicted us.” “Let thy work appear unto thy servants, and thy glory unto their children.” “And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea the work of our hands establish thou it.”

The Lord having satisfied us with his mercy, (through Jesus Christ) in revealing to our minds eternal life, as his free gift, to all the sons and daughters of Adam, so that a firm confidence can be enjoyed in his goodness; Thanksgiving, rejoicing, gladness of heart, and a proper discharge of all the duties connected with a knowledge of the unbounded grace of God; seems to be the legitimate fruits of true faith, ever remembering that “he that knoweth his master’s will and doeth it not shall be beaten with many stripes;” may we be obedient, be glad and rejoice, while we are assured, and daily observation satisfies us it is true, that “the wicked are

like the troubled sea, which cannot rest, whose waters cast up mire and dirt." W.

SELECTIONS.

[EXTRACT REQUESTED BY R. C****.]

CRITICISM ON THE WORD AION.

You believe this world, or age, will have an end at the coming of Christ, which is true; but the same word that is translated for *ever*, *eternity*, &c. is used to express this present state: see the following texts—Matt. xii. 32. xiii. 22, 39, 40, 49. xxiv. 3. xxviii. 20. Mark iv. 19. Luke i. 70. xvi. 8. xx. 34. John ix. 32. Acts iii. 21. xv. 18. Rom. xii. 2. 1 Cor. i. 20. ii. 6, 7. iii. 18. viii. 13. x. 11. 2 Cor. iv. 4. Gal. i. 4. Ephes. i. 21. vi. 12. 1 Tim. vi. 17. 2 Tim. i. 9. iv. 10. Tit. i. 2. ii. 12. Now, if the word conveys the idea of *endless duration*, then it is evident this present state is *endless*. But we know it is not endless, because we see Christ speaks of its end, in some of the above passages.

Beza, in his Latin Testament, translates all the above texts, save one, (1 Cor. viii. 13.) by *seculi aera*, i. e. *age*. Why he should say, 1 Cor. viii. 13. "Quapropter si esca offendicula est fratri meo, non edam carnes in eternum," I know not; but certainly the word *age* might do better.

Preachers tell us, that the word used in the above texts is the foundation of our hope for endless life and happiness.—The Lord help them and their foundation too! If I had not a better foundation for my hope, I should be of all men the most unhappy.—The word indeed, is used to express the duration of that life referred to in Rev. xx. 4. which is expressly said to be for a thousand years; and the Scriptures abundantly testify, that at the end of the aionian life, or that which shall last a thousand years, Rev. xx. 4. which all the first-fruits shall enjoy, that they shall enter into another state of life, far more glorious.—Not that John in Rev. xx. 4. supposed, that they who have a part in that life with Christ, should at the end of it die: no; Christ says, "he can die no more." The possibility of passing from one life to another, without going through death, appears from the story of Enoch, Elijah, &c.

When I ask those preachers where endless life is expressed by the word *aionian*, not one passage do they refer me to. They say in the pulpit, it is used to express endless happiness; but when I ask them *where?* not one text do they pretend to find me.—The reason is plain; viz. there is no text to support their assertions. It is easy to assert things in the pulpit, but not so easy, out of the pulpit to defend those assertions.

The argument then is, if the word *aion* conveys the idea of *endless duration*, then is this present state *endless*. But this present state is not endless: *ergo*, the word *aion* conveys not the idea of endless duration.—*Universalist's Miscellany*.

Frequency of Religious Meetings.

By the multiplication of religious meetings during the week, men have suffered in their spiritual as well as in their secular interests. Although the motives of those, who commence a course of attendance upon

conferences, and other religious services of human device, may be pure, and particular instances of reformation may thereby be produced; yet their general consequences have been injurious to the true interest of christianity. Among their moral evil effects the following may be recorded: these meetings have been multiplied to an unreasonable extent, and holden at unseasonable hours. They have excited in their attendants itching ears, and induced people to heap up to themselves teachers. They have been frequently converted into mere instruments to make proselytes to a party. Some persons have been led to suppose that the exercises of these assemblies are not simply, in their best state, the means or the expression of piety, but religion in its essence; they have, therefore, estimated their attainments in religion, by the frequency with which they have joined in those exercises.—Under impressions of this nature, they have been induced to deem those who disapprove of their meetings as the opposers of religion, as the opposers of God; and have cherished in themselves a presumptuous confidence in their own safety, and indulged towards those who differ from them a censorious and condemning spirit.

In many places the multiplication of religious meetings during the week has been promotive of a high degree of enthusiasm. Religion, in such cases, has degenerated into mere passion. The understanding of a man has thereby been darkened, and he, in the highest concerns of religion, subjected to all the fluctuations of animal feelings. This hour, in imagination, he is elevated to the very mount of communion with heaven; the next, he is depressed to the very depths of despair. At one time he is loud in his pious ejaculations; and at another, he is noisy in the expression of a widely different affection. This man, during the period of excitement, is disturbed in the essential pursuits of his existence, and it not unfrequently happens, that with this period, his religious principles pass away; and he not only forgets his zealous professions, but also appears to have lost sense of religious obligation.—*Bancroft's Sermons*.

FROM THE UNIVERSALIST MAGAZINE.

To the Editors of the Universalist Magazine,

The writer of the following paragraph, is one of the men that was exposed to the mercy of the waves by the upsetting of a boat in Boston harbor on the 6th ult. and was the only person, out of five, whom God in his providence, saw fit to continue for the present in this mortal state. He with his four worthy companions were all attached to the Boston Soap-stone Manufactory, and he trusts that the general harmony and good feelings that prevailed among them while sojourning here below, is now made perfect in the immediate presence of Him, who died that we might live.

A person by the name of Ward, who recently left the Soap-stone Factory, and is now attached to the Glass-House at Lechmere's-Point, conversing with a gentleman concerning the fatal accident, observed, that it was a "great pity that Hull was saved instead of one of the others." Being asked his reason, and if he knew any thing against Hull—his reply was,

No, except that he is a Universalist! Said Ward is a very zealous Orthodox, and professes to believe that all who die in the belief of the Universal Goodness of God, to his creatures, will be transported to regions of endless misery and woe; and that God will be glorified in their damnation.

The Editors of the Magazine are requested to make such remarks on the above as they may think proper.

D. H.

REMARK.

No other remark seems necessarily elicited by the foregoing, than that it is to be hoped, for the honor of human nature, that our Orthodox Brother is, by some mistake, misrepresented: And that Mr. Hull and his connexions will gratefully appreciate his preservation, and duly honour the God of his salvation.—*Eds.*

OPINIONS.

For the most part people are born to their opinions, and never question the truth of what their family, or their country, or their party profess. They clothe their minds as they do their bodies, after the fashion in vogue, not one of a hundred ever examines their principles. It is suspected of lukewarmness to suppose examination necessary, and it will be charged as a tendency to apostacy if we go about to examine them. Persons are applauded for presuming they are in the right and (as Mr. Locke saith) he that considers and inquires into the reason of things is counted a foe to orthodoxy, because possibly he may deviate from some of the received doctrines. And thus men without any industry or acquisition of their own (lazy and idle as they are) inherit local truths, i. e. the truths of that place where they live, and are inured to assent without evidence."

Dr. Watts.

ANECDOTE.

In the town of L—, there is now living a church member, who is the father of a numerous family of children, who is the first and only man with whom I have been acquainted, who has discovered and acknowledged a reprobate in his own family. But this man in consistency with his religion, has one son whom he unblushingly calls his reprobate; not because he acts worse or knows less than the rest of his children; but by some unaccountable impulse he said that George was a Devil; and "the first time he saw him he knew he was a reprobate!" Now this man consistent with his faith, treated his son as a reprobate.—But when George was old enough to discern, as he had realized the partiality of his father's government, he was not well pleased with such distinguished treatment, and left the paternal roof, and went to some of his other relations at a distance. Some time after this, Mr. F. met with Mr. W. the father, and said to him, "Well, have you heard from your son lately?" "Yes," he replied,—"Shan't you go after, or send for him to come home?" "No: George is a reprobate, I knew he was, as soon as he was born—he will go to hell, and I shall be glad o'n't!!" Mr. F. rejoined, that "he should really pity the child, if he must inevitably go to misery unending; but, he said he should not pity him so much as some children. "Why, asked Mr. W. aston-

ished and indignant—"Because," replied the other, "he will be likely to have a father there to take care of him."

Evangelical Restorationist.

FROM THE (HARTFORD) RELIGIOUS INQUIRER.

Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing: knowing that ye are thereto called that ye should inherit a blessing. 1 Peter iii. 8, 9.

It is the unfortunate lot of Universalists to be deprived of the privilege of sentencing those who differ from them, to eternal misery, and treating them as the reprobate of God, "whom he will continue in being for no other purpose but to make them perpetual sufferers, vessels of wrath fitted for destruction, and vessels which will be of no other use but to be filled with wrath."

This anti-christian spirit cannot be felt by those who view all men as brethren, created and preserved by the same benevolent being, who loves them all with equal affection, and who will finally bring them all to one home, purified from the corruption of sin, and fitted for that rest which is prepared for all the children of God. It is their peculiar duty to return blessing for cursing, to soothe the distresses of their fellow-creatures by pouring the balm of consolation into their wounded bosoms, and leading their minds from the fleeting riches of earth, to the inexhaustible fountain of durable riches in heaven. The duties of charity and unlimited good will are far more obligatory on Universalists than on any other sect of christians. A believer in this sentiment could not urge in extenuation or justification of unkindness, that he imitates his heavenly Father, and therefore follows the injunction of Christ, be ye merciful or perfect, as your Father in heaven. This would be his greatest condemnation, for he believes God's perfection consists in impartial love to all, and consequently an imitation of him would result in universal benevolence to mankind. It is the peculiar characteristic of Universalism, that no sect, or person, is without the pale of its charity.

It embraces all as the final recipients of the blessings conferred in the mission of Christ, and considers all equally interested in the truths of the gospel. And this equality, in the distribution of blessings, is the great barrier to its more rapid extension. It ill accords with the proud, pharisaical spirit, which says, "stand by thyself, I am holier than thou." It sweeps away all self-righteousness and all cause of boasting, and compels us to rest on God's mercy for final acceptance, instead of our own superiority.—Who then could rationally expect it would be received by those who "devour widow's houses, and for a pretence make long prayers; who fast twice in the week, and pay tithes of all they possess," or in other words, belong to tract societies, missions societies, and bible societies; who attend conference meetings, denounce all who differ from them as Deists, Infidels, and heretics, and who consider them as only fit fuel for hell fire. The genius of Universalism, instead of cherishing these feelings, crushes them in the bud, and suffers only tenderness and beneficence to flourish under its protection. It is the offspring of that wisdom which is from above, that is

first pure, then peaceable, gentle, and easy to be entreated; full of mercy and good fruits, without partiality, and without hypocrisy.

M.

DESPAIR.

BY SELLECK OSBORN.

I met, as near the forest skirts I stray'd,
A remnant of a man; wooing the gloom
Of twilight shade, congenial to his soul.
He threw askance a look of wild reproach,
That seem'd to say, "avant! unkind intruder,
These haunts are consecrated to DESPAIR!"
Then turning, sought the bosom of the wood.
I followed him aloof; and oft observ'd
His comely, though emaciated form,
Alternate, gliding 'neath the hemlock boughs,
Or slowly climbing o'er the craggy steep.
At length, beneath a huge and shelving rock
He sat him down; its high projecting brow
A hemlock met, whose thick entangled limbs
Flung o'er the ground beneath a sombre shade—
And near the root, in subterraneous course,
A grumbling streamlet flow'd, whose hollow sound
Rose through the crannies of the broken earth—
"Fit temple of despair!" he said, and then
With eyes that gleam'd a sullen satisfaction,
He viewed the gloomy scene. "Here haggard fiend,
Thou sitst, enthroned, in ghastly majesty—
Here will I raise an altar, and thereon
Lay these weak limbs, a wretched sacrifice!"
Then from his bosom he a phial drew,
And view'd it with a grim hysterick smile—
"Oh! precious draught!" he said—"thou art to me,
"Like a cool-fountain to a thirsty pilgrim—
"Thy cordial pow'r shall lull the rankling pain
"That wrings my tortur'd heart!" Then to his lips
He rais'd, with eager hand, the deadly potion.
"Hold! wretched man!" I cry'd, and rushing forth
Seiz'd his rash hand—while with a ghastly stare,
He ey'd me, as an evil genius, sent
To cross the fondest purpose of his soul.
His cheeks were lean and haggard, and he seem'd
A wreck of man, a monument of woe!
(I saw him once, in happier days, when joy
Beam'd in each feature, and the admiring world
Deny'd him not the early wreath of fame—
But, in a sanguine moment of his youth,
Fell Dissipation led his steps astray—
Then did no friend, with mild solicitude,
Reach out a gentle hand, to stay his course,
Or to restore him to the path of virtue—
Then, lorn and destitute, he keenly felt
The scorn of an uncharitable world—
Whose cool reproach, and frown contemptuous,
 weigh'd
His spirit down, and drove him to despair!
I press'd his hand, and with a tender smile
Proffer'd my service—and, while, yet I spoke,
I saw a tear roll down his faded cheek,
Which was a stranger there—for scorching grief
Had dry'd, long since, the moisture of his eyes.
And then methought I saw a gleam of hope,
Borne in a languid smile, which seem'd
Like the returning of the vernal sun
Which comes to chase the wintry cloud away,

And bid' reviving nature bloom again!

* * * * *

And now, with health and happiness elate,
He lives, to virtue and to friendship true—
Oft with the grateful music of his thanks,
He serenades my ear—and blesses oft
The guardian pow'r that led my curious steps
To the intended scene of self-destruction.
Now do I feel more pride, in having thus
Restor'd a youth, from misery and vice
To virtue's path—his sorrows sooth'd, and pour'd
The balm of friendship on his wounded heart—
Pluck'd from his breast the canker of despair,
And planted hope's delightful promise there,
Than I should feel to rule the state alone,
Or wade, through bleeding millions, to a throne!

The Southern Association of Universalists will meet at Dana, (Mass.) on Wednesday next. A full attendance of clerical brethren and delegates is requested.

MARRIED.

In this town, 18th inst. by Rev. Mr. Webb, Mr. Hiram W. Chase, to Mrs. Ann Anderson, both of this town.

On Wednesday last, by Rev. Mr. Webb, Mr. Samuel R. Goss to Miss Eunice Gardner, both of this town.

DIED.

In this town, on Monday last, Capt. Joseph Peck, in his 76th year. In the death of Capt. P. his children are bereft of a fond father, and the citizens generally of a useful citizen, an honest man, and a real christian. We trust that all who mourn his loss will derive great consolation from the reflection, that he has gone "to be with Christ, which is far better" than all the enjoyments which this world can give, and that his last moments were cheered by a firm reliance on the goodness and mercy of our heavenly Father. His funeral was solemnized on Wednesday, and his remains were attended to the grave by the Marine Society and a long train of sympathizing friends.

On 25th ult. Mr. Joseph Field, aged 62 years. A widow is left to mourn the loss of a kind husband, and several children of an indulgent father. Two brothers and two sisters yet remain, all in advanced life, the brothers several years older than the subject of this notice, so that a few more rolling suns having passed, they will probably be called to repose in the arms of death. Mr. Field was a professor of the faith of the Universal restoration for more than 30 years. He was a member of the benevolent Congregational church, and had been for many years. On the morning of his decease, he observed that "no change had taken place in his views." Attempts were made, several days previous to his death, and in his weak and low state, to shake his faith, and by a man too who should have administered consolation to the sick and afflicted. "By their fruits ye shall know them."

On Thursday last, Sarah H. infant daughter of Mr. Benjamin Lewis.

On Saturday morning, Hope A. Hammond, infant daughter of Mr. Daniel Allen, aged 1 year and 7 months.

On Saturday afternoon, Mr. Peter Vaughan, aged 37 years.

On Sunday, Charles Darling, infant son of Leonidas Whipple, aged 22 months.

On Tuesday evening last, Phebe Arnold, second daughter of Mr. Luther Pearson, in her 4th year.

On Wednesday last, Mr. Wm. E. Lyon, aged 23, of Northampton county, Va.

In Pawtucket, 25th inst. James W. son of Mr. John Gardner, aged 3 years and 3 months.